THE PHILOBIBLION

A MONTHLY CATALOGUE AND LITERARY JOURNAL

Grâecos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

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Religio Bibliopolæ.

In Imitation of

DR. BROWNS RELIGIO MEDICI.

WITH A

SUPPLEMENT TO IT.

By BENJ. BRIGWATER (*sic*), Gent.

LONDON,

Printed for *P. Smart*, and are to be sold at the *Raven* in the *Poultry*. 1691.

[Small 8vo, pp. iv.–104.]

THE only account we have been able to find of Mr. "Benjamin Brigwater, *Gent*," the reputed author of this whimsical little treatise, has been preserved by the eccentric John Dunton, in his *Life and Errors*, page 177. "He was," says Dunton, "of Trinity College, Cambridge, and M. A. His genius was very rich, and ran much upon poetry, in which he excelled. He was in part author of *Religio Bibliopolæ*. But alas! wine and love were the ruin of this ingenious gentleman."

Such is Dunton's very brief notice of the "*ingenious*" Benjamin Bridgewater. The work has also been attributed to Dunton, who in 1704 enlarged and published it with the following title: *Religio Bibliopolæ; the New Practice of Piety, writ in imitation of Dr. Browne's* RELIGIO MEDICI; *or the Christian Virtuoso, discovering the Right Way to Heaven between all Extreams*, etc. 12mo, pp. 70. Another edition appeared in 1705 (12mo), with a portrait of Dunton prefixed. Other editions were published in 1728 and 1750 (8vo).

Although the authorship of this rhapsodical little treatise is commonly attributed to the united labors of Bridgewater and Dunton, it would not be a very difficult undertaking to show, if the book were worth the trouble, that neither is entitled to much credit for his respective share in its composition. Several long passages are taken from Joseph Glanvill's exceedingly curious work, entitled, *Lux Orientalis, or an Enquiry into the Opinion of the Eastern Sages concerning the Præ-existence of Souls*, etc., first published in 1662, 8vo. John Norris, of Bemerton, and Robert Boyle, may also be considered plaintiffs in the case. The peculiar literary merit of the work is sufficiently exhibited in the following abridgment of the entire volume:

"Though Trades (as well as Nations) have Scandals fastn'd upon them in the Lump, yet there are some in all Professions to whom the abusive Character is not due.

Booksellers in the Gross are taken for no better than a Pack of Knaves and Atheistes; (tho' thanks to our few Kindred among the Stars, 'tis only by prejudic'd men) yet among them there is a Retail of men who are no Strangers to *Religion* and *Honesty*. I, that am one of that Calling, am bold to challenge the Title of Christian, neither am I asham'd to expose my *Morals*. I have no reason to tax my Education, or blame those who had the Care of my Juvenile Years. My Tutors were Learned and Orthodox, and made it their Business to form my Mind, and square my Soul by the best Precepts and purest Examples. I profess my self an impartial Lover of all good men, and do presume every man to be good till I find him otherwise. I have as little Zeal about things that are manifestly indifferent, (either *pro* or *con*) as any man in the World, for 'tis a Principle I received from my Education, that the real differences of good and intelligent People are not so wide as they seem, and that through prejudice and interest they do many times contest about words, whilst they do heartily think the same thing.

"I am not fond of the Names which distinguish one Party from another in the Church. I esteem not a man the better for being regimented in this *Communion*, rather than in that. And for ought (*sic*) I know in the *Camp of God*, a *Reformade* may be as acceptable, as in those of men.

"However a Mutineer in either is odious, and to raise *Factions* about Religion, is to adore *Mars* instead of *Christ*, and to commence a War for the sake of Peace. I cannot approve of their bitter Zeal, who, if they cannot call down Fire from Heaven, will kindle it on the Earth against all that think not as they do. He is an ill Disputant for Christianity, who uses no other Topicks than Gun-powder and Steel. The Logick of Mahomet becomes not a Disciple of Jesus; and I should make but an Hypocritical Convert, were I to be Dragoon'd into Religion by the Domineering Arguments of *Booted Apostles*. I do not value any mans Religion by his starch'd looks or supercilious gravity. I hate to put on an unsociable Face, or screw my self into an ill-humoured Riddle; I do not angle for the Character of a Saint, by magisterially declaiming against the innocent Divertisements of Humane Life, and ranking things indifferent among the greatest crimes. Above all I cannot approve of those who are prone to fasten *Gods Judgments* on particular Occasions, as if they alone cou'd unlock the Secrets of the Almighty, and were the Privy-Counsellors of Heaven. I have no ambition to become an Eagle in Divinity, neither do I emulate the towring Flights of such as pretend to extraordinary *Revelations*. I had rather walk under the Piazzas of *Gods Church*, than on the *Battlements* of the *Devils Chappel*, lest my head should grow giddy with *Enthusiasms*, and I be blown off from those Heights and Pinnacles with some wind of vain Doctrine. I look on all things to be govern'd by a fix'd Law and Eternal Destiny; and therefore cou'd quietly sit down with *George Withers*, and say, *Nec habeo, nec careo, nec curo*.

"I have no Pannick Fears of Death upon me, neither am I solicitous, how or when I shall make my Exit from the Stage of this Life. Much less do I trouble my self about the manner of my Burial, or to which of the Elements I shall commit my Carkass. I can be contented to undergo the tedious Conversation of Worms and Serpents, those greedy Tenants of the Grave, who will never be satisfied till they have eat up the *Ground-Landlord*. I dare not with some of the *Jewish Rabbins* say that all shall not rise at the great Day; much less will I presume with others to particularize so far as to exclude all those who perish'd in *Noah's* Flood; or with a third sort to confine the Resurrection to the Children of Israel, as if

we that are of the Gentiles were not capable of it as well as they. But above all I reject the Censure of the *Talmudists*, who say, that neither *Bilha* the Concubine of Jacob that lay with Reuben; nor *Doeg* that caused Saul to kill Abimelech and the Priests; nor *Gehazi* the servant of Elijah the Prophet; nor *Achitophel*, David's Prime Minister of State, shall rise from the Dead. These are the Memoirs of Hebrew superstition; invidious remarks, the peculiar Heresie of that over-weening Nation.

"I love not to humour my *Spleen*, or gratifie my *Hypocondria*, by inveighing against the Luxury of the Present Age, as if it were worse than those of old, and that our Fore-fathers did not Eat and Drink to Excess as well as we; The present intemperance of Mankind is but the *Transmigration* of the Former. And our Posterity shall but act o're the Patterns we set them. Drunkenness is as old as *Noah's* Flood, and *Epicurism* begun with *Adam*. The one had no sooner escaped the Universal Inundation of Water, but he had like to have been drown'd in a *Deluge of Wine*; And the Other not content with the large Indulgance and Commission God had given Him to eat of the *Fruits of Paradice*, must needs leap the *Fence* which guarded the *Forbidden Tree*, and when he might have Banquetted without Satiety or End on the *Varieties* which would have given him *Life and Immortality*, he plays the Glutton, and surfeits Himself with the Plant of Death and Damnation. For my own Part, I could be content with the Diet of *Johannes de Temporibus*, who when he had lived three Hundred Years, being asked by the king of France, *What method* he took to preserve his Life to so great an Age; replied, *Intus Melle, extra Olea*. I seem to my self, not without Reason to embrace the Doctrine of the PRÆ-EXISTENCE OF SOULS, since it was among the *Credenda* of many antient Sages, a peculiar tradition of the Jews, and the general Opinion of all the East. It is a sufficient Warrant to my Belief, that I no where in all the Scriptures can find this Doctrine reprehended. When I consider also that *Origen* and *Ammonius* taught it in the Schools of Alexandria, (*Plotinus* himself learning it from the latter) and that all the Primitive Fathers who were Platonists, asserted it not only as a Philosophical, but also as a Divine Truth; I look upon it as an Effect of *Gothick Barbarity* and ignorance, which afterwards overspread all Christendom, that neither this, nor hardly any other Point of *Platonism* were countenanced in the Christian Schools, but only the Dictates of *Aristotle* and his *Ghost Averroes*. In fine, that elegant flourish of St. Augustine, *Infundendo creatur, creando infunditur*, is no Rule of my Faith in this point, since it fastens so many irreverend consequences on God Almighty; neither can I believe the Soul to be *ex Traduce*, because it carries in its *Front* so many Inconsistencies in Philosophy, besides the indignity that is done to the Soul thereby, which amounts to a true *Scandalum Magnatum*, since 'tis levell'd at the whole Order of immaterial Beings. I must therefore believe, That I had a Being *long* before I came into this Body, and yet not resolve the Manner of my Existence into a meer *Potentiality*, or an unactive slumber in the *Bosom of my Causes*, as if I were then but a *Seminal Idea* in the Blood of my Fathers, or a *Metaphysical Dream* of my present self.

"I honour the memory of *Ludovicus Cartesius* the *Paduan* Lawyer, who in his last Will and Testament ordered, that no said Funeral Rites should be observ'd for Him, but that His Corps should be attended with Musick and Joy to the Grave, and as if it were the day of his Espousals, he commanded that twelve suits of Gay Apparel should be provided instead of Mourn-

ing for an equal number of Virgins, who should usher his Body to the Church.

"It will not, I hope, be an unpardonable transition, if I *start back* from the melancholy horrours of Death, to the innocent Comforts of Humane Life, and from the Immortal Nuptials of this *Italian*, pass to the Mortal Emblem, the Rites of Matrimony, the Happiness of Female Society, and our Obligations to Women. 'Tis an uncourtly Vertue, which admits of no proselytes but men devoted to Cœlibacy, and he is a reproach to his Parents, who shuns the entertainments of Hymen, the Blissful Amours of the Fair Sex, without which he himself had not gain'd so much as the Post of a *Cypher*, in the Numeration of Mankind, though he now makes a Figure too much in Natures Arithmetick, since he wou'd put a stop to the *Rule of Multiplication*. I wonder at the unnatural Phancy of such as could wish *we might procreate like Trees*, as if they were asham'd of an Act, without which they had never been capable of such an extravagant Thought. I hate the Cynical Flout of those who can afford Women no better Title than *Necessary Evils*; 'Tis an ungrateful return, thus to abuse that Gentle Sex, who are the Moulds in which all the Race of Adam are cast: As if they deserv'd no better treatment at our Hands, than we usually give to Saffron Bags and Verde Bottles, which are thrown into a Corner, when the Wine and Spice are taken out of them. The Pagan Poet was little better than a Murderer, who allow'd but two good Hours to a Woman,

Unam in Thalamo, alteram in Tumulo.

For my Part, I should esteem the World but a *Desert*, were it not for the Society of the Fair Sex; and the most Polished Part of mankind wou'd appear but like Hermets in a Masquerade, or a kind of *Civilized Satyrs*, so imperfect and unaccomplish'd is our Virility, without the Reunion of our *lost Rib*, that substantial and integral Part of our Selves. Those who are thus disjoynted from women, seem to inherit *Adam's Dreams*, out of which nothing can awake them, but the Embraces of their own living Image, the Fair Traduct of the first Metamorphosis in the World, the *Bone converted into Flesh*. They are always in Slumbers and Trances, ever separated from themselves, in a wild Pursuit of an intolerable Loss, nor can any thing fix their Volatile Desires, but the powerful Magnetism of some charming Daughter of Eve. I wou'd have our Commerce with Females as General as is their Number that deserve it, whose Knowledge and Vertue will be a sufficient security from criminal familiarities, and from the Scandals of the World. 'Tis no small point of Discretion, I own, to regulate our Friendships with Women, and to walk evenly on the Borders and very Ridge of a Passion, whose next Step is a Precipice of Flames not kindled from the Altar of Vertue. However, 'tis not impossible to conserve Innocency, on the Frontiers of Vice. I am of Opinion that Men can boast of no Endowments of the Mind, which Women possess not in as great, if not a greater Eminency. There have been Muses as well as Amazons, and no Age or Nation but has produced some Females Renowned for their Wisdom or Vertue. I have always been slow and cautious in contracting *Amities*, lest I should run the Risque of his Mistake, who while he thought he had an Angel by the Hand, held the Devil by the Foot. But where I have once pitch'd my Affection, I love without reserve, or rule.

"I am confident nothing more betrays the Weakness and Infirmity of Humane Nature, than Impatience under our present Circumstances, and a busie Curiosity of prying into the Affairs of others. To do our own proper business, and to *know our-*

ſelves, is the only important Employment we have in this World. And he that can do the *latter*, will never be at a loſs in the *former*. We are Maſters of every thing before us, and a wiſe Man hath an admirable Dexterity of drawing Sweetneſs from what others call a Calamity, and makes all the Injuries of Fortune, ſerve his Deſigns, and further his Advancement.

"I pretend not by the *Title* of this ſmall *Treatiſe* to any extraordinary Scheme or new *Draught* of Religion for Men of my own Profeſſion; much leſs would I be thought ſlighly to ſuggeſt any neglect or deficiency of theirs in the Practice of the Old: I am very well aſſur'd that Religio Bibliopolæ ſeems a direct *Tautologie*. But ſurely it can be no Offence to ſay, that I could wiſh we were all more in earneſt for Heaven, and that we had all the Wiſdome and Vertue that ever appeared in the *guiſe* of true Reaſon in the World, ſumm'd up and amaſſed in a **Chriſtian Book-ſeller.**"

AN ACCOUNT OF THE

LIFE OF RICHARD DE BURY,

Biſhop of Durham,

AUTHOR OF THE

Philobiblion, ſive de amore Librorum.

(*Concluded from No. XI., p.* 260.)

De Bury's cuſtom was, after dinner and ſupper, to have ſome book read to him, unleſs interrupted by the preſence of any noble viſitor, whereof he would diſcourſe with his chaplains a great part of the day following, if no event of importance intervened; or he withdrew for the purpoſe of private meditation and ſtudy, to the quiet ſecluſion of the cloſet, ſurrounded by the ſilent yet eloquent inſtructors and counſellors of former ages—exhibiting a ſplendid example of wiſdom and prudence, in the dark night of barbarity and ignorance. Thus rationally, and uſefully, was his time employed in the ſervice of God and his fellow-men, for he was ever mindful of the two great commandments of the Goſpel, endeavoring by acts of charity to ſoften the rigors of poverty. His generoſity is recorded to have been as uniform as it was extenſive; and we are told that he was very bountiful to the diſtreſſed, and weekly beſtowed *eight quarters* of wheat made into bread, excluſive of the accuſtomed fragments from his table, and pecuniary aſſiſtance. During a ride from Newcaſtle to Durham, he diſtributed eight pounds in alms, and going from Durham to Stockton five pounds. He made large donations of rich veſtments and other eccleſiaſtical paraphernalia, peculiarly uſed by the Church of Rome in her ceremonies, to his own cathedral; which are minutely enumerated by Chambre,* to whom we muſt refer the reader.

After having preſided over the See of Durham rather more than eleven years, with equal credit to himſelf and benefit to the community, this excellent prelate died at Aukland, on the 14th of April, A. D. 1345, in the fifty-eighth year of his age, leaving a reputation untarniſhed by the breath of calumny. The aſſociate of monarchs—the patron and friend of learning and learned men—he was alike diſtinguiſhed by both; and it is difficult to determine whether the dignities conferred on him by Edward III., or the exalted ſituation he occupied in the opinion and eſteem of Petrarch, and other eminent ſcholars of the fourteenth century, ſhed brighter luſtre on his memory. He was unqueſtionably the moſt wonderful man of his time, not merely on account of his genius and erudition, which alone place him far above all his contemporaries, but for that union of Chriſtian piety and virtue which is rarely conjoined

* Ap. Wharton, *Ang. Sac.*, vol. i. pp. 766, 767.

with other endowments in the ſame individual.

Fourteen days after his death he was buried, "qvodammodo, honorificè, non tamen cvm honore ſatis congrvo," ſays Chambre, before the altar of the bleſſed Mary Magdalene, at the ſouthern angle of the cathedral church of Durham.

Bale, in the brief notice he has given of Richard de Bury, attributes to him the following works:

"*Philobiblō, Lib.* 1. *Theſaurus deſiderabilis ſapientiæ.*

"*Epiſtolæ Familiares, Lib.* 1. *Ricardus miſeratione divina.*

"*Orationes ad Principes, Lib.* 1."

Adding, *et alia ſcripſit.* Be this as it may, we have not been ſo fortunate as to trace any other than the *Philobiblion;* nor do we believe them to be extant, certainly not in print: and it muſt be remembered that Bale is not particularly accurate, either in the collection or arrangement of his materials.

It is not our intention on the preſent occaſion to analyze the ſcope of this treatiſe; chiefly becauſe a new edition, with an Engliſh tranſlation, has been publiſhed, which will enable every reader to judge of its contents.—E. R. Poole.

The Testament of the Emperor Augustus.

Among the archæological riches of the Muſeum of Napoleon III., which has been open to the public of Paris only during the paſt few months, is the *fac-ſimile* of what is called "The Teſtament of the Emperor Auguſtus." This *fac-ſimile* is due to the labor of M. Perrot, who diſcovered "the Teſtament" engraved upon the façade of a temple to Auguſtus, in Angora, in Aſia Minor.

Though this valuable inſcription is called a Teſtament, it hardly correſponds to any meaning which we ordinarily attach to that word. It is, in fact, an account, written by Auguſtus himſelf, a ſhort time before his death, of the acts and honors of his life. This account was engraved upon two plates of bronze, which were placed in front of the tomb of Auguſtus.

The people of Ancyra, the modern Angora, having built a temple to the honor of Auguſtus, had this inſcription engraved upon the façade of the edifice; and as it was in Latin, they placed there alſo its tranſlation into Greek, ſince Latin was not univerſally underſtood among the learned of Aſia Minor.

It was moſt fortunate for us that they bethought themſelves of this tranſlation; for, by the lapſe of time, the injury of the weather, and the vandaliſm of the Turks, in whoſe poſſeſſion the temple has been for ſome time, the inſcription has greatly ſuffered: but, by a happy chance, thoſe portions of the Latin text which have been deſtroyed are intact in the Greek, and *vice verſa;* ſo that we now have for the firſt time the entire *réſumé* of the life of Auguſtus as written by himſelf.

After M. Perrot, the thanks of the world for this reſult are due to the French government. The Turks, who care but little for matters of archæology, had built their houſes againſt the temple, and covered the greater part of the inſcription. To remove theſe houſes needed not only enough money to buy them, but enough authority to force their owners to ſell them. Both of theſe means were furniſhed by the French government.

Before the entire original is publiſhed, together with the Greek tranſlation, a notice of the principal facts recorded in the inſcription may prove intereſting to the readers of **The Philobiblion.** The heading is as follows:

RERVM × GESTARVM × DIVI × AVGVSTI × QVIBVS × ORBEMTERRA [here an injury] IMPERIO × POPVLI × ROM [another] SVBIECIT × ETINPENSARVM × QVAS × INREM × PVBLICAM × POPVLVMQVER [another] VM × FECIT × INCISARVM × INDVABVS × AHENIS × PILIS × QVAE × SVNT + ROMAE + POSITAE × EXEMPLAR × SVBECTVM ×

He commences with his entry into public life. "Aged nineteen, I raised, with the advice of no one but myself, and at my own expense, an army, with which I restored liberty to the Republic, oppressed by the tyranny of a faction."

Concerning the conscriptions he says but little. In his old age it was not, most probably, a very agreeable subject for him to think of. "The people," he says, "having raised me to the consulship, and to the duties of a triumvir charged with the organization of the Republic, I punished with exile the conspirators who had killed my father, avenging their wicked attempt by legal judgments (*legitimis judiciis ultus*)."

Appian has preserved the manifesto issued by the triumvirs during their march on Rome. The words and the deeds of treason prompted by ambition are in every age but repetitions of each other, and differ only in the degrees of effrontery, hypocrisy, and cruelty, which they exhibit. For these qualities, however, this historical document stands almost unequalled. It should be read as a commentary upon this statement by Augustus.

Next comes the list of honors and dignities heaped upon him: two ovations, three triumphs, fifty-five supplications (what in modern Catholic countries has been replaced by the *Te Deum*), thirteen times consul, thirty-seven times tribune. This title made him inviolable. He also says that he was offered the absolute power, and was disinterested enough to refuse it. He was contented to be twenty-one times *Imperator* and tribune of the people, and prince of the Senate, augur and grand pontiff during his life.

Three times he had a general census taken. The first time there were 4,063,000 Roman citizens; the second time, 4,233,000; the third time, 4,937,000. The empire extended from Cadiz and Lisbon to the Euphrates, and from the mouth of the Rhine to Sahara.

He speaks of his disinterestedness in waiting until Lepidus was dead, before taking the office of sovereign pontiff; and boasts, with perhaps more reason, of having three times closed the gates of the Temple of Janus.

He forgets none of his largesses, and mentions the scrupulous fidelity with which he executed the provisions of his father's will. All the plebeians lived upon the Emperor's purse; and he or the state (for it was about the same thing) nourished and supported some three or four millions of persons who did nothing except be proud of their name of *Roman citizen*. What a singular view this presents of the state of the government!

All the details of the transformation by which he changed Rome from a city of bricks into a city of marble, are mentioned in the inscription. Temples, theatres, roads, aqueducts—he built or repaired them all. He tells also of his public amusements: "I have given in my own name a combat of gladiators, and five in the names of my son and grandson, and on these different occasions about *ten thousand* men have fought. Twice in my own name, and once in the name of my grandsons, I have given the extraordinary spectacle of a combat between the *athletes* called by me from all quarters. I have celebrated games four times in my own name, and twenty-three times in the names of magistrates, either absent, or inca-

pable, by the insufficiency of their fortune, to sustain the expense. Twenty-six combats of wild beasts brought from Africa, have been offered by me to the people, in my own name, or in the name of my sons and grandsons, and about three thousand five hundred beasts have been killed in them."

He mentions that there were about eighty statues of himself in Rome, and that he had them melted and made into offerings for the Temple of Apollo.

After having cleared the seas of pirates, he sent back to their masters, "in order that they might make them undergo the deserved punishment," about thirty thousand fugitive slaves.

He ends with a long enumeration of all the military and diplomatic triumphs gained during his reign, and adds: "After having, in my sixth and seventh consulate, put down the civil wars, I returned to the hands of the Senate and the people the power which the consent of all had given me over the Republic. In return, the Senate decreed to me the name of *Augustus*, and wished that the jambs of the door of my house should be decorated with laurels, and that over the entrance should be placed a civic crown of oak, reminding all the citizens that I had saved them.

"A buckler of gold was placed in the *curia* Julia, by the Senate and the people, to attest, by the inscription which accompanies it, my virtue, my clemency, my justice, and my piety... During my thirteenth consulship, the Senate, the knights, and all the people, called me the Father of the country, and wished that this title should be inscribed upon the vestibule of my house, in the curia, and in the forum Augustus, above a quadrangle which had been consecrated to me by virtue of a *Senatus consultus*.

"When I wrote this, I was in the sixty-sixth year of my age."

Analyse des Travaux de la Societe des Philobiblon de Londres.

PAR OCTAVE DELEPIERRE.

Londres, 1862. 8vo.

The Philobiblon Society is composed of a select number of bibliophiles in London. The late Prince Albert was its first president. Since his death, the Duc d'Aumale (the fourth son of Louis Philippe, and one of the Bourbon heirs to the throne of France, now resident in London, but more honorably known as an intelligent bibliophile, and the generous possessor of a valuable library) has been elected its president. The circulation of the Philobiblon Society's publications is confined to its members, none of the copies being for sale. These publications already comprise six volumes.

The members of the society have also the right to publish, with the types of the society, and upon the same paper, any original works, inedited manuscripts, or reimpressions of scarce books. This right has been exercised three times.

The work whose title heads this article, is an analysis, by M. Delepierre, of the society's publications. M. Delepierre is well known to the bibliographical world by his *Maccaroneana*, the most complete essay upon maccaronic verse which we have; also by his *Histoire Littéraire des Fous*, and other works. M. Delepierre has divided his analysis into four parts—*Bibliography*, *History*, *Biography*, and *Literary Miscellanies*. From this analysis we learn that, among other studies, the following are comprised in the Philobiblon Society's publications: the Duc d'Aumale has contributed *Notes sur Deux Petites Bibliothèques Françaises du Quinzième Siècle*, which contains notices of the fifty-three works which formed the collections of Antoine de Chourses and Jean du Mas, two bibliophiles of that period.

M. Curzon has communicated a notice

upon some Italian libraries. In the course of his article, he mentions one Pamphile Castaldi, born in 1398, who died in 1490, and for whom he claims the honor of having invented the art of printing with movable types, and of having thus printed at Venice, in 1426, various broadsides, or single leaves.

Dr. Waagen, of Berlin, whose work upon the *Art Treasures of Great Britain* shows him to be at once an amateur as well as a critical connoisseur of art, contributes an article upon the study of the *Miniatures in the Old Manuscripts*, as a record of the character and progress of art from the ninth to the fifteenth century. Dr. Waagen also announces his intention of publishing a History of the Art of Miniature-Painting during the Middle Ages, illustrated with facsimiles from the finest manuscripts of Europe.

Mr. W. Stirling communicates a notice upon the first edition of the *Adagia* of Erasmus (Paris, 1500), which, from its rarity, has never been accurately described before.

The Duc d'Aumale contributes likewise *Notes et Documents relatifs à Jean, Roi de France, et à sa captivité en Angleterre.*

Mr. Stirling also contributes *Extracts from the Dispatches of Federigo Badoer*, the ambassador of Venice, written in 1555–'56, and which are useful as containing information concerning the reign of Charles V., which is not in Gachard's *Retraite et Mort de Charles Quint*, or in Mr. Stirling's own book, *The Cloister-Life of Charles V.*

Monckton Milnes occupies sixty-two pages with an examination of the various contemporary apologies for the massacre of Saint Bartholomew, which are now exceedingly rare. Those who doubt that the progress of civilization is a progress in public decency and humanity, might with profit consider these pieces, which treat the massacre as a special intervention of Providence, resulting in a national deliverance.

M. Van de Weyer contributes some letters upon a curious specialty in bibliography, to which he has devoted some attention—namely, a collection of the works of Englishmen who have written in French. Thomas Hales, a writer (principally for the theatre) of the time of Louis XV., who was known in French circles under the name of *Dhell* or *D'Hele*, is the subject of an extremely interesting study. In volume iv., part ii., of Grimm's *Correspondence*, will be found one of his stories, entitled, *Le Roman de mon Oncle.*

Mr. Danby Seymour describes a collection of outlines for the discourse pronounced before the *Etats Généraux* by Louis XVI., which is in his possession. Each of the ministers presented a form of address, from which the king drew up an outline himself, which was reviewed by Marie Antoinette; and, after two other revisions, the address, as pronounced, was drawn up.

The three works published by members of the Society are—a *History of the Expedition in 1627 by the English against the Island of Rhé*, printed from a manuscript by Edward Lord Herbert of Cherbury; the *Inventaire des Meubles du Cardinal de Mazarin*, drawn up in 1653 by Colbert, and which occupies four hundred and four pages (this manuscript formed part of the archives of the house of Condé, and is published with an introduction and notes by the Duc d'Aumale); and *Memoirs of the Court of Spain under the Reign of Charles II.* (1678–'82), edited by Mr. Stirling from the manuscript of the Marquis of Villars, ambassador at the court.

This sketch will show the nature of the labors of the Philobiblon Society. At some future time I may return to the subject—reproducing, perhaps, some of their publications, for the readers of **The Philobiblon.** H.

The Death and Character of the Ever-Memorable Mr. John Cotton.

FROM HIS LIFE BY COTTON MATHER.

(Boston, 1695. 12mo.)

The following curious account of the "ever-memorable Mr. John Cotton" is taken from an exceedingly rare and interesting little volume, written by Cotton Mather, entitled, "*Johannes in Eremo.* Memoirs, Relating to the LIVES, of the Ever-Memorable, Mr. John Cotton, who Dyed, 23. *d.* 10. *m.* 1652. Mr. John Norton, who Dyed, 5. *d.* 2. *m.* 1663. Mr. John Wilson, who Dyed, 7. *d.* 6. *m.* 1667. Mr. John Davenport, who Dyed, 15. *d.* 1. *m.* 1670. Reverend and Renowned Ministers of the Gospel, *All*, in the more Immediate Service of One Church, in *Boston*; And Mr. Thomas Hooker, who Dyed, 7. *d.* 5. *m.* 1647. Pastor of the Church at *Hartford*; New-England. Printed for and Sold by *Michael Perry*, at his Shop, under the West End of the Town-House [Boston], 1695."

"At Length, upon Desire, Going to Preach a Sermon at *Cambridge*, (which he did, on Isa. 54. 13. *Thy Children shall be all Taught of the Lord*;) and from thence gave many Excellent Counsils, unto the Students of the Colledge there) he took Wet, in his Passage over the Ferry; but he presently felt the Effect of it, by the failing of his *Voice* in Sermon time; which ever until *now*, had been a clear, neat, audible Voice, and easily-heard in the most Capacious Auditory. Being *found So Doing*, as it had often been his Declared-Wish, *That he might not out-live his Work!* his Illness went on to an Inflammation in his *Lungs*; from whence he grew somewhat *Asthmatical*; but there was a Complication of other *Scorbutic Affects*, which put him under many Symptoms of his approaching End. On the Eighteenth of *November*, he took in Course for his Text, the Four Last Verses of the Second Epistle to *Timothy*, giving this Reason for his Insisting on so many Verses at once, *Because else* (he said) *I shall not Live to make an End of this Epistle*; but he chiefly Insisted on those Words, *Grace be with you all.* Upon the Lords-Day following, he Preached his Last Sermon, on Joh. I. 14. About that *Glory of the Lord Jesus Christ*, from the *Faith* to the *Sight* whereof, he was now Hastening. After this in that *Study* which had been *Perfumed* with many such *Dayes* before, he now spent a Day in Secret Humiliations and Supplications, before the Lord; seeking the Special Assistences of the Holy Spirit, for the Great Work of Dying, that was now before him. What Glorious Transactions might one have Heard passing between the Lord Jesus Christ, and an Excellent Servant of His, now coming unto Him, if he could have had an *Hearing Place* behind the Hangings of the Chamber, in such a Day! But having finished the Duties of the Day, he took his Leave of his Beloved *Study*, saying to his Consort, *I shall Go into that Room no more!* And he had all along *Presages* in his Heart, that God would by his Present Sickness, give him *an Entrance into the Everlasting Kingdom of the Lord Jesus Christ.* Wherefore, *Setting his House in Order*, he was now so far from unwilling to Receive the *Mercy-Stroke* of *Death*, as that he was Desirous to be with Him, *With whom to be, is, by far, the Best of All.* And although the chief Ground of his Readiness to be Gone, was from the unutterably Sweet and Rich *Entertainments*, which he did by *Fore-tast*, as well as by Promise, know that the Lord had Reserved in the Heavenly Regions for him, yet he said, it contributed unto this Readiness in him, when he consider'd the *Saints*, whose Company and Communion he was Going

unto; Particularly *Perkins*, *Ames*, *Preston*, *Hildersham*, *Dod*, and others, which had been peculiarly Dear unto himself; besides the Rest, in that *General Assembly*. While he thus Lay Sick, the *Magistrates*, the *Ministers*, of the Country, and Christians of all Sorts, Resorted unto him, as unto a *Publick Father*, full of sad Apprehensions, at the withdraw of such a *Publick Blessing*, and the *Gracious Words, that Proceeded out of his Mouth*, while he had Strength to utter the profitable Conceptions of his Mind, caused them to Reckon these their Visits, the *Gainfullest* that ever they had made. Among others, the then President of the *Colledge*, with many Tears, desired of Mr. *Cotton*, before his Departure, to bestow his Blessing on him; saying, *I know in my Heart, they whom you Bless, shall be Blessed.* And not long before his Death, he sent for the Elders of the Church, whereof, he himself was also an Elder; who, having, according to the Apostolical Direction, Pray'd over him, he Exhorted them to *Feed the Flock over which they were Overseers*, and encrease their *Watch* against those *Declensions*, which he saw the *Professors* of Religion Falling into: Adding, *I have now, through Grace, been more than Forty years a Servant unto the Lord Jesus Christ, and have ever found Him a good Master.* When his *Collegue*, Mr. *Wilson*, took his Leave of him, with a Wish, that God would Lift up the *Light of His Countenance* upon him, he instantly Replyed, *God hath done it already, Brother!* He then called for his Children, with whom he left the Gracious *Covenant* of God, as their never Failing-Portion; and now desired, that he might be left *Private*, the Rest of his Minutes, for the more Freedom of his Applications unto the Lord. So, Lying *Speechless* a few Hours, he Breathed his Blessed Soul into the Hands of his Heavenly Lord; on the Twenty third of *December* 1652, Entring on the Sixty Eighth year of his own Age; And on the Day, yea, at the Hour, of his constant Weekly Labours in the *Lecture*, wherein, he had been so long Serviceble, even to all the Churches of *New-England*. Upon Tuesday the Twenty eighth of *December*, he was most Honourably Interred, with a most Numerous Concourse of People, and the most Grievous and Solemn *Funeral*, that was ever known perhaps upon the *American* Strand; and the Lectures in his Church, the whole Winter following, performed by the Neighbouring Ministers, were but so many *Funeral-Sermons*, upon the Death and Worth of this Extraordinary *Person*; Among which the First, I think, was Preached by Mr. *Richard Mather*, who gave unto the bereaved Church at *Boston*, this great Character of their Incomparable COTTON, *Let us Pray, that God would Raise up some* Eleazer *to succeed this* Aaron; *But you can hardly Expect, that so large a Portion of the Spirit of God should dwell in any one, as dwelt in this Blessed man!* And generally in the other Churches through the Country, the Expiration of this *General Blessing* to them all, did produce *Funeral-Sermons* full of Honour and Sorrow; even as many Miles above an Hundred, as *New-haven* was distant from the *Massachuset-Bay*, when the Tidings of Mr. *Cotton's* Decease arrived there, Mr. *Davenport*, with many Tears bewailed it, in a Publick Discourse on that in 2 Sam. 1, 26. *I am Distressed for thee, my Brother* Jonathan, *very Pleasant hast thou been unto me.* Yea, They speak of Mr. *Cotton* in their Lamentations to this Day!

"How vast a Treasure of Learning was laid in the Grave, which was opened on this Occasion, can Scarce Credibly and sufficiently be related. Mr. *Cotton* was indeed, a most Universal Scholor, and a Living System of the Liberal Arts, and a Walking Library. It would be endless to recite *all* his particular Accomplishments, but only Three Articles of Observation shall be offered. First, for

his *Grammar*, he had a very singular skill in those Three Languages the knowledge whereof was by the Inscription on the Cross of our Saviour, proposed unto the perpetual use of his Church. The *Hebrew* he understood so exactly, and so readily that he was able to *Discourse* in it. In the *Greek*, he was a Critick, so Accurate, and so Well Versed, that he needed not like *Austin*, to have studied it in his reduced Age. Thus, if many of the *Ancients* committed Gross mistakes in their Interpretations of the Scriptures, through their want of skill in the Originals, Mr. *Cotton*, was better qualified for an *Interpreter*. He both Wrote and Spoke *Latin* also with great facility, and with a most *Ciceronian* Elegancy, Exemplified in one Published Composure. Next, for his *Logic* he was compleatly furnished therewith to Encounter the Subtilest Adversary of the Truth. But although he had been Educated in the *Peripatetick* way, yet like the other Puritans of those times, he rather affected the *Ramæan* Discipline; and chose to follow the methods of that Excellent *Ramus*, who like *Justin* of old, was not only a Philosopher, but a Christian, and a Martyr also, rather than the more Empty, Trifling, Altercative Notions, to which the Works of the Pagan *Aristotle* derived unto us, through the Mangling Hands of the Apostate *Porphyrie*, have Disposed his Disciples. Lastly, for his *Theologie*, there 'twas that he had his Greatest *Extraordinariness*, and most of all, his *Textual Divinity*. His Abilities to Expound the *Scriptures*, caused him to be Admired by the Ablest of his *Hearers*. Although his Incomparable *Modesty* would not permit him to speak any more than the *Least* of *Himself*, yet unto a private Friend he hath said, *That he knew not of any Difficult Place in all the whole Bible, which he had not weighed somewhat unto Satisfaction*. And hence, though he Ordinarily bestowed much pains upon his *Publick Sermons*, yet he hath sometimes Preached most Admirably, without any Warning at all; and a *New Note* upon a Text before him, occurring to his mind, but just as he was going into the Assembly, has taken up his Discourse for that Hour, so Pertinently and Judiciously, that the most Critical of his Auditors, imagined nothing *Extemporaneous*. Indeed, his *Library* was vast, and vast was his *Acquaintance* with it; but although amongst his Readings, he had given a Special Room unto the Fathers, and unto the *School-men*, yet, at last, he preferr'd one *Calvin* among them all. If *Erasmus*, when offered a Bishoprick to write against *Luther*, could answer, *There was more Divinity in a Page of* Luther, *than in all* Thomas Aquinas. 'Tis no wonder that *Salmasius* could so Venerate *Calvin*, as to say, *That he had* rather be the Author of that One Book, THE INSTITUTIONS *written by* Calvin, *than have written all that was ever done by* Grotius. Even such a *Calvinist* was our COTTON! Said he, *I have read the Fathers and the Schoolmen, and* Calvin *too; but I find, that he that has* Calvin, *has 'em all*. And being asked why in his Latter Dayes, he Indulged *Nocturnal Studies*, more than formerly, he pleasantly Replied, *Because I Love to Sweeten my mouth with a piece of* CALVIN, *before I go to sleep*.

"He was even from his Youth to his Age, an *Indefatigable Student*, under the Conscience of the Apostolical Precept. *Be not Sloathful in Business; but Fervent in Spirit Serving the Lord*. He was careful to Redeem his Hours, as well as Dayes; and might lay claim to that Character of the Blessed Martyr, *Sparing of Sleep, more Sparing of Words, but most Sparing of Time*. If any came to visit him, he would be very Civil to 'em, having learn'd it as his Duty, *To use Gentleness towards all Men*: and yet he would often say with some Regret, after the Departure of a Visitant, *I had rather have given this Man an Handfull of Money, than have been kept thus long out of my Study*: Reckoning with Pliny, The Time not spent in *Study* for the most part, *Sweel'd away*. For which cause, he went not much Abroad; but he judged Ordinarily that more Benefit was obtain'd, according to the Advice of the Wise King, by conversing with the *Dead* in BOOKS than with the *Living* in TALKS, and that Needless Visits do commonly Unframe our *Spirits*, and perhaps disturb our *Comforts*. He was an early Riser, taking the *Morning* for the *Muses*; and in his Latter Dayes forbearing a Supper, he turn'd his former Supping-time, into a Reading, a Thinking, a Praying-Time. Twelve-Hours in a Day he commonly Studied, and would call that, *A Scholars-Day*, resolving to wear out rather with *Using*, than with *Rusting*.

"He was One so Clothed with Humility, that according to the Emphasis of the Apostolical Direction, by this *Livery* his Relation as a Disciple to the *Lowly Jesus* was notably discovered, and hence he was *Patient* and *Peaceable*, even to a Proverb. One would have thought the Ingenuity of such a Spirit should have broke the *Hearts of Men*, that had indeed, the *Hearts of Men* in them, yea, that the hardest *Flints* would have been broken, as is usual, upon such a Soft Bag of *Cotton!* But alas! he found it otherwise, even among *Some* who pretended unto High Attainments in Christianity. Once particularly, an Humourous and Imperious Brother, following Mr. Cotton home to his House, after his Publick Labours, instead of

the Grateful Respects with which those Holy Labours, were to have been encouraged, Rudely told him, that his Ministry was become Generally, either *Dark* or *Flat*; whereto this Meek man, very mildely and gravely, made only this Answer, *Both, Brother, it may be, both. Let me have your Prayers that it may be otherwise!* But it is Remarkable, that the Man *Sick* thus of *Wanton Singularities*, afterwards *Dyed* of those *Damnable Heresies*, for which he was deservedly Excommunicated. Another time, when Mr. *Cotton* had modestly Replyed unto one that would much Talk and Crack of his Insight into the *Revelations*; *Brother, I must confess my self to want Light in those Mysteries*; the man went home, and sent him *A Pound of Candles*: upon which Action, this Good Man bestowed only a Silent Smile; he would not set the *Becon* of his Great Soul on *Fire* at the Landing of such a Little Cock-boat.

"He also Read constantly a Portion of the Scripture alone, and he Prayed over what he Read, *Pray'd* I say, for he was very much in *Prayer*, a very Man of Prayer: he would rarely sit down to Study; without a Prayer over it. It was the Advice of the Ancient, *Si vis esse Semper cum Deo, Semper Ora, Semper Lege*; and agreeably hereunto, Mr. Cotton might say with David, *Lord, I am still with Thee!* The *Sabbath* he began the Evening before; for which keeping of the Sabbath from Evening to Evening, he wrote Arguments before his coming to New-England; and I Suppose, 'twas from *his* Reason and Practice, that the Christians of *New-England* have Generally done so, too.

"The Reader, that is Inquisitive after the *Prosopography* of this Great Man, may be Informed, That he was of a Clear, Fair, Sanguine Complexion, and like *David* of a *Ruddy Countenance*. He was rather *Low* than *Tall*, and rather *Fat* than *Lean*, but of a Becoming *Mediocrity*. In his Younger years, his *Hair* was *Brown*, but in his Latter years, as *White*, as the Driven Snow. In his Countenance there was an Inexpressible sort of *Majesty*, which Commanded Reverence from all that approached him. This *Cotton* was indeed, the *Cato* of his Age, for his Gravity, but had a *Glory* with it which *Cato* had not. But the Exacter Picture of him, is to be taken from his *Printed* Works, whereof there are many, that *Praise him in the Gates*; though few of them were *Printed* with his own Knowledge or Consent. The Children of *New-England* are to this Day most usually *Fed* with his Excellent *Catechism*, which is Intituled, Milk for Babes.

"What more he was, Let these *Lines*, taking no *License* but from the Real Truth, *Delineate*."

"Upon the Tomb of the most Reverend Mr. **John Cotton**, Late Teacher of the Church of Boston in New-England."

HERE lies Magnanimous *Humility*;
Majesty, *Meekness*; Christian *Apathy*
On soft *Affections*; *Liberty* in *Thrall*;
A *Noble* Spirit, *Servant* unto All;
Learnings Great *Master-piece*, who yet would sit
As a Disciple, at his *Scholars* Feet:
A Simple *Serpent*, or Serpentine *Dove*,
Made up of Wisdom, Innocence, and Love;
Neatness Embroider'd with *It self* alone,
And *Civils Canonized* in a Gown;
Embracing Old and Young, and Low and High,
Ethics Imbodyed in *Divinity*;
Ambitious to be *Lowest*, and to Raise
His Brethrens Honour on his own Decays;
(Thus doth the *Sun* Retire into his Bed,
That being Gone the Stars may shew their Head)
Could *Wound* at Argument without *Division*,
Cut to the Quick, and yet make no *Incision*;
Ready to Sacrifice *Domestick Notions*
To Churches Peace, and Ministers Devotions;
Himself, indeed (and Singular in That)
Whom All Admired *He* Admired not:
Liv'd Like an *Angel* of a Mortal Birth,
Converf'd in *Heaven* while he was on *Earth*:
Though not, as *Moses*, Radiant with Light
Whose Glory Dazelld the Beholders Sight,
Yet so Divinely Beautifi'd, you'ld Count
He had been Born, and Bred upon the *Mount*:
A Living Breathing *Bible*; Tables where
Both *Covenants*, at Large, engraven were;
Gospel and *Law* in's Heart, had Each it's Columne;
His Head an Index to the Sacred Volumn;
His very Name a *Title-Page*; and next,
His Life a *Commentary* on the Text.
O, what a Monument of Glorious Worth,
When, in a *New Edition*, he comes forth,
Without *Errata's*, may we think he'l be
In *Leaves* and *Covers* of Eternity!
A Man of Might, at Heavenly Eloquence,
To Fix the *Ear*, and Charm the *Conscience*;
As if *Apollos* were Reviv'd in Him,
Or he had Learned of a *Seraphim*;
Spake *Many Tongues* in One; One Voice and Sense
Wrought, *Joy* and *Sorrow*, *Fear* and *Confidence*;
Rocks Rent before him, *Blind* Receiv'd their Sight;
Souls *Levell'd* to the Dunghill, stood *Upright*;

Infernal *Furies*, Burst with Rage to see
Their Prisoners *Captiv'd* into *Libertie*;
A *Star* that, in our Eastern *England*, Rose,
Thence Hurry'd by the Blast of Stupid Foes,
Whose Foggy *Darknes*, and Benummed Senses,
Brookt not his Daz'ling Fervent Influences;
Thus did he move on Earth, from *East* to *West*;
There he went *down*, and *up* to Heaven for Rest.
Nor from himself, whilst Living, doth he vary,
His Death hath made him an *Ubiquitary*;
Where is his *Sepulchre* is Hard to say,
Who, in a *Thousand Sepulchres*, doth lay
(Their *Hearts*, I mean, whom he hath Left Behind,
In Them) his Sacred Reliques, now, Enschrin'd.
But Let his Mourning Flock be Comforted,
Though *Moses* be, yet *Joshua* is not Dead;
I mean Renowned NORTON; worthy he,
Successor to our *Moses*, is to be.
O Happy *Israel* in AMERICA,
In such a MOSES, such a JOSHUA!

B. Woodbridge.

Shelley's "Laon and Cythna."

In the last volume of *Notes and Queries* (Third Series, vol. i. p. 283), there is an article on SHELLEY's *Revolt of Islam*, written by D. F. Mac Carthy, whom I take to be Dennis Florence Mac Carthy, a young Irish poet, of considerable local reputation, who has recently translated some of the dramas of Calderon. I said Mr. Mac Carthy's article was about *The Revolt of Islam*, but I ought in strict truth to have said it was about *Laon and Cythna*, which, the readers of Shelley may remember, was the name first bestowed by him upon the poem, and under which he intended to have published it. *Laon and Cythna*, his biographers tell us, was suppressed, and *The Revolt of Islam* brought out in its stead. This is all they seem to know about the matter.

In the course of his article Mr. Mac Carthy quotes a paragraph from one of Mr. T. L. Peacock's Shelley Papers in *Fraser's Magazine* (January, 1860), in which the latter speaks of the poem, and the circumstances which attended its suppression, or rather alteration, for the poem was in no sense suppressed. "In this poem," says Mr. Peacock, "he had carried the expression of his opinions, moral, political, and theological, beyond the bounds of discretion. The terror which, in those days of persecution of the press, the perusal of the book inspired in Mr. Ollier, the publisher, induced him to solicit the alteration of many passages which he had marked. Shelley was for some time inflexible; but Mr. Ollier's refusal to publish the poem as it was, backed by the advice of all his friends, induced him to submit to the required changes. *Many leaves were cancelled*, and it was finally published as *The Revolt of Islam*. Of *Laon and Cythna only three copies had gone forth*. One of these found its way to the *Quarterly Review*, and the opportunity was readily seized of pouring out in it one of the most malignant effusions of the *odium theologicum* that ever appeared even in those days, and in that periodical."

Mr. Mac Carthy comments upon this paragraph, especially in reference to the "three copies" mentioned in it, tracing the two not accounted for—one to the possession of Thomas Moore, the poet, and one to Shelley's father-in-law, William Godwin. He proves that more than three copies were *made up*, from the fact that copies which can not be these, occasionally steal into the market, he himself having two. The impression conveyed by what he and Mr. Peacock write is, that the poem was not *published*, i. e. as *Laon and Cythna*. Shelley, however, had a different opinion, as may be seen by a long letter from him to Ollier, in the "Shelley Memorials" (American edition, pp. 91–94). "You do your best," he wrote, "to condemn my book before it is given forth, because you *publish it*, and then withdraw; so that no other bookseller will publish it, because one has already rejected it."—"But now it is *first published*," he adds a little farther on, "and

then the publisher, as if the author had deceived him as to the contents of the work—and as if the inevitable consequence of its publication would be ignominy—as if none should dare to touch it or look at it—retracts, at a period when nothing but the most extraordinary and unforeseen circumstances can justify his retraction." The question naturally occurs here, "*When* did Mr. Ollier first object to *Laon and Cythna?*" That he had read it in MS., before it was printed, or in proof, when it was being "set up," is extremely probable, from what Shelley wrote in the letter just alluded to: "The instances of abuse and menace, which you cite, *were such as you expected*, and were, as I conceived, prepared for. If not, it would have been just to me to have given them their due weight and consideration before. *You foresaw, you foreknew, all that these people would say.*"

But it is not of this part of the subject, which is involved in considerable mystery, that I intended to write; but rather of the passages which were considered objectionable in *Laon and Cythna*, and which were changed before the poem was brought out as *The Revolt of Islam*. They are many and curious—so curious, indeed, in a moral point of view, that I cannot understand how they could have been passed over in silence, as they are by Mr. Mac Carthy (I doubt whether Mr. Peacock ever saw the volume), who merely indicates the stanzas in which they occur. Having in my possession a copy of *Laon and Cythna*, I have collated it with *The Revolt of Islam*, with what result you will see.

For the volume itself: it is an octavo, of 302 pages, 270 of which are taken up with the poem, and 32 with the Preface and the Proem, "To Mary——" (Mrs. Shelley). It is printed on rather dingy paper, and is bound in boards; the price was 10*s.* 6*d.* The title-page is as follows:

Laon and Cythna;

OR,

THE REVOLUTION

OF

THE GOLDEN CITY:

A Vision of the Nineteenth Century.

IN THE STANZA OF SPENSER.

BY

PERCY B. SHELLEY.

ΔΟΣ ΠΟΥ ΣΤΩ ΚΑΙ ΚΟΣΜΟΝ ΚΙΝΗΣΩ.

ARCHIMEDES.

LONDON:

PRINTED FOR SHERWOOD, NEELY, AND JONES, PATERNOSTER-ROW; AND C. AND J. OLLIER, WELBECK-STREET:

By B. M'Millan, Bow-Street, Covent-Garden.

1818.

The most important of the changes, to which I have referred, relate to the hero and heroine, who were not merely *lovers*, as in *The Revolt of Islam*, but *brother and sister!* The remainder are chiefly substitutions for the name of the Deity, such as are generally observed on the stage, where "Heaven" is the synonym for "God." The first lines in the extracts are from *The Revolt of Islam*; the italicized lines are from *Laon and Cythna:*

CANTO II.

STANZA XXI.

An orphan with my parents lived, whose eyes.
I had a little sister, whose fair eyes.

XXV.

To love in human life—this playmate sweet.
To love in human life—this sister sweet.

CANTO III.

I.

What thoughts had ſway o'er Cythna's lonely ſlumber.
What thoughts had ſway over my ſiſter's ſlumber.

CANTO IV.

XXX.

And left it vacant—'twas her lover's face.
And left it vacant—'twas her brother's face.

CANTO V.

XLVII.

I had a dear friend once, but he is dead!
I had a brother once, but he is dead!

CANTO VI.

XXIV.

My own ſweet Cythna looked.
My own ſweet ſiſter looked.

XXXI.

The blood itſelf which ran within our frames.
The common blood which ran within our frames.

XXXIX.

With ſuch cloſe ſympathies, for they had ſprung
From linked youth, and from the gentle might
Of earlieſt love, delayed and cherifhed long,
Which common hopes and fears, made like a tempeſt, ſtrong.
With ſuch cloſe ſympathies, for to each other
Had high and ſolemn hopes, the gentle might
Of earlieſt love, and all the thoughts which ſmother
Cold Evil's power, now linked a ſiſter and a brother.

XL.

And ſuch is Nature's law divine, that thoſe.
And ſuch is Nature's modeſty, that thoſe.

CANTO VIII.

IV.

Dream ye ſome Power thus builds for man in ſolitude?
Dream ye that God thus builds for man in ſolitude?

V.

What is that Power? Ye mock yourſelves, and give.
What then is God? ye mock yourſelves, and give.

VI.

What is that Power? . . . .
And that men ſay, that Power has choſen Death
On all who ſcorn its laws, to wreak immortal wrath.
What then is God! . . . .
And that men ſay, God has appointed Death
On all who ſcorn his will to wreak immortal wrath.

VII.

Men ſay that they themſelves have heard and ſeen,
Or known from others who have known ſuch things,
A Shade, a Form, which Earth and Heaven between
Wields an inviſible rod.
Men ſay they have ſeen God, and heard from God,
Or known from others who have known ſuch things,
And that his will is all our law, a rod
To ſcourge us into ſlaves.

VIII.

And it is ſaid this Power . . . .
And deepeſt hell and deathleſs ſnakes among.
And it is ſaid that God . . . .
And his red hell's undying ſnakes among.

CANTO IX.

XVIII.

And faith itſelf, which in the heart of man
Gives ſhape, voice, name, to ſpectral Terror, knew
Its downfall, as the altars lonelier grew,
Till the Prieſts ſtood alone within the fane.
And Hell, and Awe which in the heart of man
Is God itſelf; the Prieſts its downfall knew,
As day by day their altars lonelier grew,
Till they were left alone within the fane.

CANTO X.

XXII.

On fire! the avenging Power his hell on earth has ſpread.
On fire! Almighty God his hell on earth has ſpread.

XXVI.

. . . . to the high fane
The many-tongued and endleſs armies wind.
. . . . to the high fane
Of their Almighty God the armies wind.

XVIII.

O King of Glory!
O God Almighty!

XXXI.

And Oromaze, Joſhua, and Mahomet.
And Oromaze, and Chriſt, and Mahomet.

XXXII.

'Twas an Iberian Prieſt . . . .
To quell the unbelievers . . . .
To wreak his fear of Heaven.
It was a Chriſtian Prieſt . . . .
To quell the rebel Atheiſts . . . .
To wreak his fear of God.

XXXIV.

. . . . thoſe who did deſpiſe
The expiation, and the ſacrifice,
That, though deteſted, Iſlam's kindred creed
Might cruſh for him thoſe deadlier enemies.

. . . . *Thoſe who did deſpiſe*
His cradled Idol, and the ſacrifice
Of God to God's own wrath,—that Iſlam's creed
Might cruſh for him thoſe deadlier enemies.

XXXIX.

. . . . the withering ire
Of Heaven may be appeaſed.

. . . . *The withering ire*
Of God may be appeaſed.

XL.

. . . . where, on a throne
Girt round with ſtorms and ſhadows, ſat alone
The King and Judge.

. . . . *where, on a throne*
With ſtorms and ſhadows girt, ſat God, alone,
Their King and Judge.

XLIV.

Come they yet? Juſt Heaven! thine hour is near.
Come they yet? God, God, thine hour is near.

CANTO XI.

XVI.

Ye turn to Heaven for aid.
Ye turn to God for aid.

XXV.

Swear by the Power ye dread!
Swear by your dreadful God.

CANTO XII.

X.

Thus thought the Iberian Prieſt indeed.
Thus thought that Chriſtian Prieſt indeed.

XII.

. . . . at the Judgment Day
Will I ſtand up before the golden throne
Of Heaven, and cry, to thee I did betray
An infidel!

. . . . *at the Judgment Day*
Will I ſtand up before God's golden throne,
And cry, O Lord, to thee did I betray
An Atheiſt.

XXIX.

In pain and fire have unbelievers gone.
In torment and in fire have Atheiſts gone.

XXX.

How thoſe who love, yet fear not, dare to die.
How Atheiſts and Republicans can die.

With the exception of theſe changes, and the correction of one or two printer's blunders in the pages where they occur, the poems are "one and indiviſible." The laſt paragraph of the original preface is cancelled; and, as it ſeems to glance at the conſanguinity and love of Laon and Cythna, I will copy it:

"In the perſonal conduct of my Hero and Heroine, there is one circumſtance which was intended to ſtartle the reader from the trance of ordinary life. It was my object to break through the cruſt of thoſe outworn opinions on which eſtabliſhed inſtitutions depend. I have appealed therefore to the moſt univerſal of all feelings, and have endeavoured to ſtrengthen the moral ſenſe, by forbidding it to waſte its energies in ſeeking to avoid actions which are only crimes of convention. It is becauſe there is ſo great a multitude of artificial vices, that there are ſo few real virtues. Thoſe feelings alone which are benevolent or malevolent, are eſſentially good or bad. The circumſtance of which I ſpeak, was introduced, however, merely to accuſtom men to that charity and toleration which the exhibition of a practice widely differing from their own, has a tendency to promote.* Nothing indeed can be more miſchievous, than many actions innocent in themſelves, which might bring down upon individuals the bigoted contempt and rage of the multitude."

The article in the *Quarterly* of which I have ſpoken may be found in the number for April, 1819. Both titles of the poem ſtand at the head of the paper, which is a rare ſpecimen of evangelical pity and hatred; the only alluſion in it to Laon and Cythna's being originally brother and ſiſter, is toward the cloſe, where the poet is ſaid to recommend inceſt—an enigmatical circumſtance to the readers of *The Revolt of Iſlam.* Shelley thought Southey the author of the article, but he was miſtaken: it was written by the Rev. H. H. Milman, a voluminous rhymeſter, called by courteſy a poet.

Ollier, the publiſher, was a friend of

* "The ſentiments connected with and characteriſtic of this circumſtance, have no perſonal reference to the Writer."

Leigh Hunt's, who recommended him to Shelley in his bookselling capacity. He published Keats's first volume of verse (not *Endymion*, but the little volume of juvenilities beginning, "I stood tip-toe upon a little hill"), and is spoken of by Hunt as being a poet himself. "*Leontius*" mentions two of Ollier's productions, *Ferrers* and *Inesilla*; and Shelley, in one of his letters, speaks of a third, *Altham*. R. H. S.

Miscellaneous Items.

A CONCLUSION OF MORALL DOCUMENTS, CONCERNING THE DUTIES OF EVERY ESTATE, from The English Mirror, a Regard wherein al Estates may behold the *Conquests of Envy*: By George Whetstones, Gen. London, 1586. Sm. 4to, pp. 247.

Dutyes due to God.

These rites men owe to thee O God,
which in the heauens art,
Reuerence, honor, glory, prayse, and
prayer from the heart.

Vertues of a good Prince.

The gratious Prince a father is,
where subiectes liue in awe,
The good regarding with rewards,
the lewde with scourge of lawe.

Homadge of subiectes.

The subiect true vnto his Prince,
this homage heere doth owe,
A faithfull heart, a feare through
loue, an inward Zeale in showe.

Dutyes of Iudges.

The reuerent Iudge frō doming right,
whom no regard may straine,
Must Aristotles blames forsake,
loue, hate, and priuate gaine.

Obedience of the inferiours.

Th' inferiour sort must reu'rence
giue, vnto the higher power,
Obay, and listen to their lore,
let fortune laugh, or lowre.

Offices of a friend.

These speciall vertues from a freend,
still should or do proceede,
Aduise, assistance, faithfull loue,
and constancy in neede.

Conscience of Landlords.

The Landlord should so let his land,
as his poore Tennant may
Both pay his rent, sustayne his house,
And for his Landlord pray.

Dutyes of Tenants.

All Tennants slaues, and bondmen
were, of youre records do shew,
Though now not so, yet to their
Lords, they Zeale and fealtie owe.

Claime of neyghberhood.

The neighborhood of the neighbor
good, this neighbor doth claime
Good still for good, in casuall harme,
a charitable blame.

Charge of Parents.

The Wise man sayeth the child is
spilt, where parents spare the rod,
But cherishment with chastment
ioyne, and see, they honor God.

Obedience of Children.

You children that long life do seeke,
vnto Gods lawe giue eare,
Honor Parents, sustaine their age,
that for your youth did care.

Office of Maysters.

You that a faithfull seruant seeke,
regard this charge as lawe,
His wages pay, his seruice aske,
and keepe him still in awe.

Dutie of Seruants.

Sometime the Romaines by their
lawe their seruant lewde might
slay,
And by all lawes the maisters will
the seruant must obay.

VVarning for yong Men.

Fresh youth, whose iudgement is but
greene, aboue each other vice,
Forsake these three vndoing euils,
women, wine, and dice.

Vertues in a Virgen.

These properties (regard them well)
to you faire maydes belong,
A bashfull grace, a modest eye, ioynd
with a silent toong.

Rules for the riche.

You that haue wealth, think others
want, & thus impart your store,
Lend, giue, releeue, as neede requires,
for to sustayne the poore.

Item for the poore.

You that are poore, abase your
thoughts, for naught agreeth
worse
Than this foule fault, a prowde
conceipt, ioynd with a beggers
purse.

Counsell for Citizens.

In euery trade an honest gaine
well gotten good men hight,
And God will surely blesse the hand,
that wayes and measures right.

Target for Soldyers.

You souldyers both by land and sea,
Gods wonders still escrie,
Liue you to dye, for fearfull death
is alwayes in your eye.

Caveat for Atheists.

Assure your selves you Atheists vile,
that make at him a face,
That God in vengeance is at hand,
where he is farre with grace.

Conclusion to the Clergie.

As I began, so I conclude,
let all men feare the Lord,
And Preachers see that godly
workes, with holy words accord.

THE LIFE, DEATH, AND LITERARY REMAINS, OF—NOBODY.

THOUGH the reader of the foregoing title has heard from his infancy a great deal of work accredited to Nobody, it was never of a literary kind, his place in that department being filled by that prolific author—the wonder of his boyhood—Mr. Anonymous. We give notice, therefore, at the outset, that we propose to tell all that is known of the genuine Mr. Nobody—once a more impalpable personage than Pope Joan or Prester John, but now discovered and self-confessed; and we quote as authority the *Dictionnaire Historique, ou Biographie Universelle Classique, par M. le Général Beauvais et par un Société de Gens de Lettres, revue et augmenté, pour la partie bibliographique, par M. Barbier* (Paris, 1826, thick 8vo), where the narrative, literally translated, is as follows:

"Nobody (C***), a young poet, born in the environs of Beauvais in 1766: he is only known as the author of a piece of erotic verse, entitled *La Messe de Gnide*, Paris, year 2 of the Republic (1793), in 24mo, of 35 pages. He killed himself with a pistol-shot, in 1787, at Paris."

From this accurate though somewhat meagre history, Nobody appears to have died on attaining manhood, an age when, for most readers, the belief in his existence has long ago departed. The works commonly attributed to Nobody are such as no other body is willing to avow, and this opinion seems to be as just as it is general; for when he announces himself, his only admitted work is an erotic poem. As he was then not incapable of passion, and a young poet besides, his suicide, for what we know to the contrary, may have been prompted by love. His mistress, we may believe, cared for Nobody, and Nobody cared for her; and if the narrative says nothing of his children, it is doubtless for good reasons: if any existed, they were Nobody's children—in fact, and perhaps in law, *Nullius filii*.

His work was posthumous, of course. No publisher would admit that he was Nobody's friend, and published Nobody's works; and, on the other hand, as the character of the work reflects no credit on the author, it may have been published by Nobody's enemy. Nobody, being dead, could throw no light on this subject; and is there anybody now able to give more definite information?

Those who sneer at the painful labors of the bibliographer, because they rescue from a merited oblivion the useless works of insignificant authors, may certainly believe the mania to have reached its climax when it seeks to record all that can be learned of the erotic poem of Nobody. But the genuine bibliographer finds his reward in the labor itself, and draws his own moral from the story. If Nobody is an entity, what are we all? And certainly the most neglected young poet of the day may cherish fresh hopes of fame, from the career of our hero; for it is an obvious reflection, that anybody may hope for a partial immortality where a Nobody has not entirely failed: and while time tends to destroy the works and words of the wisest, and bury everybody in a common oblivion, some future *Biographie Universelle* may place our young poet with the other Nobodies, all in their proper alphabetical position, where their chance for an immortality coeval with the *Dictionnaire* will be as good as that of anybody else.

A FEW SENTENCES ABOUT BOOKS,

Selected from Wit's Academy, 1635.

"As those precious stones are more to be esteemed, which not onely doe delight the eyes with a variety of colours, and the more with a sweet scent, but are also effectuall for medicine; so those bookes are most to be regarded, which have not only the exornations of speech, but alsoe doe free the minde from vices by wholesome precepts."

"As they that are wise, doe not forthwith drinke of every fountaine, because some bring health, some bring a seemely countenance, and others bring destruction; so it is not safe to read every booke, because as out of some thou maist sucke a good disposition of minde, so out of others, lust: out of others ambition is drawn."

"As that worke is most laudable wherein the arte commendeth the matter, the matter commendeth the arte; so that is the best booke, wherein the profitablenesse of the argument commendeth the eloquence, and the eloquence of the author commendeth the argument."

"As gold is tryed by the touch, so good bookes by their worth."

"As in sweete oyles, ointment and wines; so in bookes, antiquity doth adde estimation and price."

"Bees abstaine from withered flowers; so we should abstaine from corrupt, vicious, and obscene bookes."

"As in meates we doe not onely looke for pleasantnesse, but for wholesomenesse; so in hearing and reading of authors."

"As we see ourselves in other men's eyes; so in other men's writings wee may see what becometh us, and what becometh us not."

"As a field too much dunged becometh parched, but if it have no compost, it waxeth barren; so by moderate reading the wit groweth and is brought to good liking, for the mind is no lesse fatted by reading, than the ground by manuring."

"As meate eaten greedily, hath neither profit nor pleasure; so authors read over too hastily."

"As little bees from every place bring home that which is profitable; so a student doth except from every author that which suits his purpose."

"Bees out of divers flowers draw divers juices, but they temper and digest them by their own vertue, otherwise they would make no hony; so all authors are to be turned over, and what thou readest is to be transposed to thine own use."

"One tall tree is not wondered at where the whole wood mounteth aloft; so one sentence is not marked, where all the whole booke is full of wisdom."

"Out of herbs and plants the best things are to bee extracted; so the best sayings are to be gathered out of authors."

NUMBER OF THE CHILDREN OF JOHN ROGERS, THE MARTYR.

In a rare work by Thomas Mall, one of the ejected ministers, entitled, *The History of the Martyrs epitomized, A Cloud of Witnesses, or the Sufferers Mirrour*, etc. (vol. ii. p. 127, Boston edition, 1747), I find the following remark in relation to the *number* of the children of John Rogers, the martyr:

"His Wife and Children being eleven in number (ten that could go and one Sucking at the Breast) met him by the Way; but this Sight, grevious indeed to Flesh and Blood, could nothing move him." E. K., JR., *Boston.*

Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises.* The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

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